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WEEKLY REVIEW.

—Replying to an interrogatory of the *Anglo-Catholic*, we contented ourselves with the simple affirmative, "We have." A contemporary speaks of this as contemptuous. We did not so mean it. Having little space and much to say, we aim at brevity. To make matters clearer, we print what the Rev. Mr. Taylor sent us in reply to our reference: "I never saw said letters at all. I have no remembrance of having made public allusion to having heard of them. If I made any incidental remark on the subject Bro. G. would know what I said, for he has been in regular attendance each time I have preached since." We had previously ascertained that no such allusion had been made here. But we now hear it said that allusion was made to the correspondence by Mr. T. at a small meeting at Egutpoora. Our readers will remember the charge brought by the *Anglo-Catholic*: that Mr. T. has been guilty of unwarrantable liberty in violating confidence, publicly divulging the contents of private letters. This charge is untrue. He violated no confidence, none having been reposed in him; he never saw the letters; he heard of the correspondence as others did, and made, it seems, an incidental and in no way objectionable allusion to it, at an up-country station, without mention of names. Now what are we to think of the sincerity of the *Anglo-Catholic* that professes to be horrified at this, and itself drags the matter before the public and returns to it again and again, in its own columns and those of the *Times of India*, so that it shall be as widely known as possible that the Rev. Mr. So and So of the Church of England, wrote a letter of expostulation to a brother of his, to whom the ministry of Mr. T. had been greatly blessed? The public neither knew nor cared anything about the matter, until the *Anglo-Catholic* came forward to stimulate its curiosity. Why not publish the letter? If written with a hope that it might be useful to the one addressed, why not hope that it might be useful to many others? We cannot imagine what the writer would put into the letter, to make it unfit for publication, or even for reference. However that is a matter that does not concern us. The noticeable thing is that the *Anglo-Catholic* should wish the public to know so much about the letter or letters, and yet be so horrified at the most cursory and casual reference to them by a third party.

—The floods of India laugh to scorn the engineering skill of which so great boast is made. Our most beautiful and imposing bridges appear for a little, are lauded to the skies, and before the echo of the plaudits has died away, the bridges dissolve and are no more. There have been a good many of these dissolving scenes of late. The public is put to great inconvenience by the interruption on the B. B. and C. I. Railway. It is said that two months must elapse before there can be direct communication between Bombay and Surat, and two years before the road can be restored to what it was (a consummation not very desirable perhaps). Too much water and too little water are the two great miseries of India, and we seem quite unable to cope with them.—There has also been a serious interruption on the S. E. line cutting off our communication with Madras; this has been restored, though not perfectly. Some time will be needed to repair the damage. It is also stated that passengers will be conveyed between Bombay and Surat, the transit of rivers being effected by means of boats. Perhaps we shall have to come back to this rudimental process as a permanent thing.

—The Orissa Baptist Mission Report for 1871-72, reviews the work of the half century that has elapsed since the commencement of the Mission, and is thus unusually valuable to those who have learned to pray from the heart, Thy kingdom come. We have marked for extraction, an interesting account of the Native Preachers who have been connected with the Mission. Under the head of the Mutiny year it is stated that the 53rd Regiment B. N. I., which perpetrated such deeds of horror at Cawnpore, was sent from Cuttack a few months before the mutiny, in anticipation of the usual time of relief. "Our heavenly Father saw the coming storm and provided for our safety in a way that we looked not for." We are commanded 'to give thanks in every thing;' but in this case if Cuttack had suffered Cawnpore might have been spared; and we are commanded to prefer one another. There is another supposition however that Cuttack might have suffered and Cawnpore also. The Report speaks in favourable terms of the ability and energy of the native Ministers. 53 adults were baptized last year; the number of communicants is 656. There appears to be 11 Christian villages. There are about 1,000 orphans under the care of the missionaries.

—How slow the human heart is to have faith in God! When confidence in man goes out, and all human means fail, the forlorn being, instead of turning to One who is not only able to save us from our sins but provide for our temporal needs, casts herself into the Thames. Sadly suggestive is the following letter found upon the person of an American young lady who committed suicide by throwing herself from Waterloo-Bridge, London, on the 5th ultimo:

"The crime that I am about to commit and what I must suffer hereafter is nothing compared to my present misery. Alone in London, not a penny, or a friend to advise or lend a helping hand, tired and weary with looking for something to do, failing in every way, footsore and heart-weary, I prefer death to the dawning of another wretched morning. I have only been in Britain nine weeks. I came as nursery governess with a lady from America to Wick, Scotland, where she discharged me, refusing to pay my passage back, giving me my wages, 3*l.* 10*s.* After my expenses to London I found myself in this great city with only 5*s.* What was I to do? I sold my watch. The paltry sum I obtained for that soon went in paying for my board and in looking for a situation. Now I am destitute, every day is a misery to me. No friend, no hope, no money; what is left? O God of Heaven, have mercy on a poor helpless sinner! Thou knowest how I have striven against this, but fate is against me. I cannot tread the path of sin, for my dead mother will be watching me. Fatherless, motherless, home I have none. Oh for the rarity of Christian hearts! I am not mad: for days I have foreseen that this would be the end. May all who hear of my death forgive me, and may God Almighty do so, before whose bar I must soon appear. Farewell to all, to this beautiful and yet wretched world.—Alice Blanche Oswald. I am 20 years of age the 14th of this month."

The *Indian Mirror* says:

"There is one domain in the department of spiritual worship where, we believe, Christianity is far surpassed by Hinduism: we mean the spirit of contemplation and actual communion with God. It is here that our ancestors stood out in sublime grandeur. Without the infusion of this element Western Christianity is liable to be reduced to a mere skeleton of dry beliefs and materialistic conceptions."

Our contemporary has not, we think, sifted the matter to the bottom. There is something specious and captivating about the piety of the ancient Rishis, Sunyashis and others, from the fact that it disdains the worldly pleasures and sensuous indulgences that have such power over ordinary men. These devotees turned their backs on man altogether, and isolated themselves from the world and its cares and interests, in order that they might give themselves unreservedly to the contemplation of God. We admire that form of power which we ourselves lack, and think that nothing less than the realized presence of God could make a man so insensible to the demands of appetite and sense and the benefits of society. When Christianity began to decline from the apostolic stamp, in the second and third centuries, many that professed to be followers of Christ took up the notion that they would best glorify God by making hermits of themselves. So they went into deserts and caves and subjected themselves to painful austerities, that they might rise to a height of communion with God that others knew nothing of. The mystics of more modern times were tinged with the same error, though they went not to the same extreme.

The error is seen when we come to consider the true character of God. Elijah went into the wilderness of Sinai to be alone with God; and when the still, small voice came to him there, it said, What doest thou here, Elijah? And if the recluses whom our contemporary admires, were to have the communion they seek, and hear the voice of

God, they would doubtless hear it saying the same thing.

God is love. He delights in blessing. His tender mercy is over all his works. He created us and all other beings that we might be happy. The world is full of evil doers, transgressors, selfish men who make havoc of each other's welfare, and the whole world is full of misery because of this abounding iniquity. When a man comes to know God and love God, he sees that God has a work for him to do in the world. He is to witness to his fellow-men concerning the true nature of God and concerning the disastrous consequences of sin, and he is to alleviate the woes and sorrows of his fellow-men. If we could suppose a pilgrim to reach some extreme point of the Himmalayah mountains and there take up his abode, to seek communion with God; we may be sure that the first glimpse of the true character of God that he might obtain, would lead him to beat a hasty retreat, and to return to human society as a son of consolation. For he would see the loving and compassionate glance of God going out over the whole family of man, and he would hear a voice, saying, Who will go for us? who will be a minister of good to man? He would indeed learn at the same time that all who engage in such ministry are likely to suffer persecution: but if once the love of God is shed abroad in his heart, and the true condition of man is made known to him, he will not hesitate to abandon his hermit-life.

Christ, in his prayer, asked for his disciples, not that they might be taken out of the world but kept from the evil that is in the world. They are not of the world, he said, even as I am not of the world. In his own example he showed the perfect compatibility of deepest communion with God, with a life of beneficent activity. He went about doing good. God has placed us in society, has established relations between us and our fellow-men, and it is certainly a great mistake to forget the obligations arising out of these relations and turn our back upon all the duties which God has assigned us.

The Christian has a two-fold life. Every day he has his seasons of retirement, when he draws nigh to God in prayer and hears the voice of God in his word; and every day he seeks to discharge faithfully his duties to God and to man, by faithful performance of the work assigned him. It will not do for him to neglect either of these obligations.

"Close of the Times of the Gentiles, the great Event of our Day. By the Rev. W. Wingate, formerly missionary to the Jews." This is a book of 131 pages. It rapidly surveys in 23 chapters the great outline of events predicted in Daniel and in the New Testament. As regards the historic application of the prophecies the author is in general accord with the great body of commentators ancient and modern. We have in the Scriptures indications expressly given of the actual fulfilment of the prophecies relating to events occurring before the latter part of the first century, and these clearly intimate the path which we are to follow in tracing out the fulfilment of those relating to more modern events. The most interesting and one of the most reliable books on prophecy, is Bishop Newton's; a good deal that was then unfulfilled has since been fulfilled; it is, at all events, an excellent introduction to the study. Many who do not care to read large books on the subject will be glad to read Mr. Wingate's little book, and will be assisted by it to prosecute the study of the subject themselves. We must study this branch of revealed truth, as we do the rest of Scripture; namely, with humility, with distrust of our own speculations, with desire for the wisdom from above and with prayer. We do not agree with any writer on prophecy, as regards all details of application; we do not for instance believe that the first six seals relate to the first three centuries, terminating with Constantine. But we believe that the system of interpretation followed in the book we now mention, is in the main correct, and we have much pleasure in commending the book to our readers. Copies are to be had at the Tract and Book Depository.

We have read with interest a pamphlet entitled "Ratnagiri and its people, viewed in connection with Missionary enterprise, by Gunputrao Raghunath Navalkar." Mr. G. R. N. went to Rutnagherry at the request of the Native Christians of Bombay, to see whether they could found a Mission there; he received a cordial reception, and every thing about the visit seemed to be of an encouraging nature; yet we are sorry to say the Mission has not yet been commenced. We should be delighted to see the Native Christian Alliance fairly embark in this work, and hope that men of the right stamp, full of energy and wisdom and the love of souls, with a spirit of self-sacrifice, may be raised up to engage in it, not looking to the European community for support, but content with such humble means as the Native Church can bestow. This pamphlet contains an abstract of the addresses delivered in Rutnagherry and a report of conversations on the subject of religion. We consider the statement, "Jesus Christ became a sinner and the greatest sinner" very objectionable. It is of course guarded by a declaration that Christ did not commit sin; but it is misleading and is not true. Christ bore our sins in the sense that he bore what was due for them; he was treated as though he were all sinners in one, for the reason that he voluntarily became our substitute. The expression, 'He hath made him to be sin for us, who knew no sin,' means that Christ was made a sin offering; *αμαρτια* is used in the Septuagint where the word sin-offering occurs in our English version of Leviticus. The pamphlet is well written, and well worth reading. It is appropriately dedicated to John Thomson, Esq., formerly of Bombay and now of Manchester, a true friend of India and a promoter of evangelistic work.

The Bombay Guardian.

SATURDAY, OCTOBER 5, 1872.

OUR THEISTIC FRIENDS.

We find in the *Indian Mirror*, a report of a Lecture delivered before the Society of Theistic friends at Calcutta, Babu Keshub Chunder Sen in the chair, by Mr. C. H. A. Dall, the Unitarian minister, on the Theist's Creed. We turn to the report with some interest, as we much wish to understand exactly what the creed of our Theistic friends is. But the Lecture is somewhat disappointing. "The Theist's creed declares itself to India and the world in a single word. That all-glorious word is Theism. On the 2nd day of last November, our own Keshub Babu wrote it and I signed it: 'I do hereby avow my faith in Theism and become a member of the Brahmo Somaj of India.'" This leaves us scarcely wiser than we were before. The Theist believes in Theism. We incline to think that this is a correct statement. We should have expected the Lecturer to single out as his one word, God; to say, that the Theist believes in God. But no; the Calcutta Theists believe in Theism.

Our Calcutta friends are very bold and decided in their antagonism to polytheism. They denounce it as an unmitigated evil; a thing to be renounced at whatsoever cost. But are they not aware that polytheists are theists? For a quarter of a century the writer has been preaching to the people of this country, and has constantly spoken to them of God as one God, one living and true God, the only wise God, alone having the attributes of deity, and never once that we remember did we hear our statement challenged. The polytheists of India are always ready to subscribe the Theist's creed, so far as it sets forth the oneness and supremacy of God and his claims upon our homage; nor do they dream of the slightest incompatibility of such a profession with the worship of a multitude of gods. This may seem strange to a Western mind, but they see no strangeness in it. They say, God of course is One; he is *Purumatma*, the Supreme Spirit; but we cannot see him or take knowledge of him as a spirit; in condescension to our weakness, he manifests himself under a variety of forms and in connection with a great many symbols; as a great king is not ordinarily approached by his people directly, but through his ministers, deputies, magistrates and judges, so God is approached through images and avatars and a great variety of mediators. We say nothing about the argument for polytheism which is futile enough; but what we say is that there is nothing in theism which necessarily hinders the upspringing of polytheism. The condemnation of polytheism must be found in *something in the character of God*, some particular view of his character and will. But if this is the case it is evident at once that the Calcutta theists must have something more than their one-word creed to justify them in denouncing polytheism. Polytheists will go hand and heart with them in the recognition of the one Supreme and alone Omnipotent God; at every moment of the day they speak of God in the singular, as though there were no other; and it will be difficult enough for them to find in mere Theism anything to forbid their worship of a multiplicity of mediate deities. The eagerness of the Theistic faith may be delightful to the Somajist as allowing men of all creeds to come upon his platform; but it will betray a singular shortsightedness if he fail to see that he opens a door to unlimited polytheism, so far as any thing in his one-word creed is concerned. Mr. Dall proudly says:

"Yes:—be it said, once for all, that we are Theists: we who accept the true and godly out of all religions, and, with such cardinal truth, go forth to emancipate India from the slavery of her superstitions; to save this land from the deep damnation of her present idolatry, and from all her errors and her woes, as God shall work in us to will and to do. In the word *Theism* we have all the written bond that we desire; all the creed of union that we need; all the fixed profession that our present circumstances demand. *Theism* is the proud and pregnant word, rejecting an epithet—which sufficiently declares that our battle is for *God*,

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Theos, The Maker of all, against all enemies of His, that He shall give us wisdom and power to subdue.

"Our main point is now, I trust, sufficiently clear; namely, that *Theism* is the theist's creed. Yes. As theists we condense our creed into one word. We keep it one, as God is one; jealously and deliberately; knowing what we do, and why we do it. Enough.—So that we may now go on to show how true Theism welcomes to its fellowship men of every creed subordinate to Theism; men of every faith that may with truth and honour and consistency contend for Theism; all lances that are honourably free to fight for Theism. Nor will we doubt the sincerity of any who say they are thus free, and not against us but for us, while they are willing to have us kindly question their deeds, and do by their faults as we would have them do by ours.

"We turn to the wise man, of blessed memory, who founded Indian Theism, the Rajah Rammohun Roy, and what says he in that famous Trust Deed of his? Here is catholicity: here is comprehension. He founds the Brahmo Somaj,—Brahmo being, of all the names of God on earth, the most ancient and 'original,—to strengthen the bonds of union between men of all religious persuasions and creeds.'—All churches, all creeds, Hindoo, Mahomedan, Parsee, Christian, all were to meet and join hearts and hands in the Brahmo Somaj; even all that worship God, one God, Brahmo, the Eternal Spirit, Porompitah, the Infinite Father."

To all which the orthodox Hindoo quietly responds: "We have always been Theists, and Theism is taught in all our books, and is beautifully consistent with idolatry. If you have got some new revelation from God showing that we have always misunderstood his character, and that he abhors the rendering of worship to any save himself, or that he has forbidden idolatry, then you may denounce Polytheism. But as you profess nothing of the kind, and have nothing to give us save the one word, God, we turn away in cool disdain; for what you give us we have never been without."

We invite the serious attention of our educated friends of this country to the above argument. It is unnecessary to say that we deplore the existence of idolatry in this country, and congratulate our theistic friends in having been brought to see the evil tendency of it; but, we beg to assure them that they need something more than their one-word creed in order to make war upon image worship and polytheism. Mr. Dall, their new exponent, never learned about "the deep damnation of India's present idolatry" from this one-word creed.

We turn now to the Lectures on Theology delivered here by Babu Pratab Chundra Moozumdar. We find that he undertakes to give us some idea of the character of God. Now this is rather a perilous procedure. The moment we leave the abstract term 'God,' and regard the Supreme as a Person with a character and a will, we open the door at once to the champions of many religions, each of which finds something in the character of God which justifies him in attaching the highest importance to his own particular faith. The Mahomedan will tell you that because God is the God he is, therefore he chose Mahomed as his prophet, and commanded his servants to go into all the world with the sword in one hand and the Koran in the other. The Parsee will tell you that because God is what he is, therefore he chose fire to represent him among men and to receive the homage due to him. And so, all through the different systems, it will be found that the justification of each system is found in the different view taken of the character of God. And why does the Theist deny that Jesus Christ was God manifest in the flesh, the image of the invisible God, through whom alone God can be approached, but for the reason that he finds something in the character of God which hinders him from doing so. Is it not therefore as clear as day that mere Theism is no warrant for antagonism to idolatry, and that the Somajists must find some particular form of Theism, some definite expression of their views of God, as the justification of their existence as a separate body?

WHAT IS TRUTH?

Warn them that are unruly. (1 THESS. v. 14.) The existence of a special ministry does not relieve individual Christians of the duty of ministering. The grand object of a special ministry is to educate the members for their own work of ministry, to lead them into spheres of usefulness, to give opportunities for exercising and proving their gifts. All are here exhorted to admonish, comfort and support, as God may enable them. A minister that stands in the way of this common ministry, and, by undertaking the entire business of edifying the church, hinders the members of Christ from recognizing their obligations and seeking the gifts pertaining to ministry, is a nuisance. The church would be better without him. Even if he had the most shining abilities, he would do as much harm as good by hindering the realization of the true type of a church. We have this plainly indicated in 1 Cor. xiv.

Quench not the Spirit. (19.) His presence is compared to a flame that may be extinguished. You are responsible for its preservation. Recognize his presence. Cease from your own activity, that you may have his; be active with his activity. Be led by the Spirit. Prayer, watchfulness, the word, testimony, obedience, faith, all this is the honouring of the Spirit.

Despise not prophesyings. (20.) That is, comparatively. There was a temptation to seek those gifts of the Spirit (tongues, miracles,) that more powerfully impressed worldly men.

Sanctify you wholly. (23.) This language sounds very heretical to some modern ears. If you offer the prayer you must be careful not to offer it in faith. Christ did his work perfectly; but the Holy Ghost may only do his work imperfectly, may only sanctify us partially. But is it not as plain as day that the New Testament draws no line beyond which the Christian may not hope to attain, but opens to us a free course and all possible helps for going forward? We are to be holy as God is holy; perfect as our Father is perfect; and we can do all things through Christ who strengtheneth us. Did you ever get any victory over evil? How did you obtain it? By whose strength? Understand this, and you will understand that the most complete victory is just as possible as the least. Unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory, not unto us. The power that worketh in us, is the power that shall do the exceeding abundantly, but there must first be the adequate faith and the thorough consecration.—Paul here prays not only that the Thessalonian converts may be sanctified wholly, but may be kept in that state till the day of Christ.

A manifest token of the righteous judgment of God. (2 THESS. i. 5.) By the judgment of man, you have persecutions and tribulations; by the judgment of God you have a blissful assurance of his love, revealing itself in faith, charity and patience.

The glory of his power. (9.) Cut off forever from his glorious power, the only power by which they could have broken the chains of sin and attained the liberty of the children of God; even that supply of his power which was available here, in guarding them from a multitude of evils, and in prospering their plans more or less, shall be withdrawn, and they shall be left for the billows of evil to make a clean sweep over them. All their life long they were asking that God should let them alone, and now they have their request in full.

To be glorified in his saints and admired in all them that believe. (10.) These remarkable words are entitled to far more attention than they have ever received, and may be classed with the expression in Romans, 'the manifestation of the sons of God' for which the whole creation groaneth. When we are made like unto him, his glory shall be revealed in the least believer in a way to pale the sun and confound the moon: yes, the very glory of Christ himself shall be upon them, and the superlative beauty of his own character shall be seen in the least of them.

Our gathering together unto him. (II. 1.) Referring to 1 T. iv. 17.

Above all that is called God. (4.) Putting his own decrees in the place of the word of God. Acknowledging the word to be of God; acknowledging God to be God, Christ to be the Saviour, but claiming supreme obedience for his own authority, asserting that he has even power to grant men dispensation from doing things commanded by God, and absolution for their disobedience towards God. Claiming power also to create the objects of worship; so that one who is to-day unknown, may be to-morrow an object of worship to all who obey this *deus in terra.* But he who creates is greater than the created; so this head of the church really claims more than God himself claims; for God never claimed the power to create objects of worship; he claims all worship for himself.

He who now letteth will let. (7.) The apostacy was then germinant; but there was then existing a power which would have to be taken out of the way before the manifestation of the power represented by the man of sin. So that between the apostles and the coming of Christ, there is only these two links: I. He who letteth, hindereth, a power even then in existence; and II. The man of sin. There were obvious reasons why the apostle, in the heart of the Roman Empire, should not more clearly designate the power which had to pass away in order that the great ecclesiastical ruler might appear. It is evident that neither he who letteth, nor the man of sin, was an individual merely, but that each represented a succession of individuals having a common claim to rule.

Shall consume with the spirit of his mouth. (8.) His word, carried home by the Spirit; the two-edged sword proceeding out of his mouth. (Rev. xix.)

Destroy with the brightness of his coming. (8.) The apostle is speaking specially of the coming of Christ, mentioned in the previous epistle. The man of sin is to continue till then. So in Rev. xviii. and xix. we find the overthrow of the great apostacy in connection with the manifestation of the Son of God, the Word of God.

Deceivableness of unrighteousness. (10.) There is an amazing readiness to be deceived wherever there is a dislike to the truth. What extraordinary phantasies of delusion are even scientific men betrayed into, through their dislike of the supernatural and a special revelation!

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In all religious circles there is a great talk about the expected General Missionary Conference at Allahabad in December next. And every foreign and Native Missionary has an expectation of going to the Conference. But I am sorry to say that the plan of the majority of Missionaries will be crippled for want of pecuniary aid. And if such is the case it will be a very great pity to allow the feeling of earnest workers in the missionary field, both Europeans and Natives, to be damped. I for one expect a great blessing and much practical good by this great gathering from all parts of India. The experience of veteran Missionaries, and their godly counsel, will be of great use to the young Missionaries who are labouring in different fields. Besides, the different modes of working with the different races and classes of India will be brought to notice, by which a great benefit will arise. Again, allow me to state that an amount of information in a short time will be obtained which otherwise will require years to get. The wisest man of old says: "By wise counsel thou shalt make thy war, and in the multitude of counsellors there is safety." Some one will say that the proceedings of the coming Conference will be published, but we all know from past experience that very little appears in print in proportion to the talk.

A good many of the religious public besides the Missionaries are also interested in the Conference in question, and I think if they know the existing difficulty which is in the way they are sure to come forward with aid.

In conclusion allow me to say that the different Societies working in our Presidency will not be able to send more than one or two respectively at their own expense.

Hoping that you will kindly bring this to the notice of the Christian public of Bombay,

I remain yours truly,

AN ADVOCATE FOR ATTENDANCE AT THE ALLAHABAD CONFERENCE.

Bombay, 29th July 1872.

[We regret much that this letter slipped aside and escaped our notice, for so long a time.—ED. *B. G.*]

Notice.

WE have been requested to acknowledge from Z. A. Rs. 15 for the American Mission, and Rs. 15 for current expenses of Methodist Church.

Epitome of News.

SATURDAY, SEPTEMBER 28, 1872.

—Government have directed the institution of special relief works in the Rutnagherry Collectorate, that the suffering people may find employment. Gratuitous relief is also to be afforded to the extent of Rs. 5000.

—Mr. Justice Bayley, in a judgment recently delivered at the High Court, said: "An experience of three years on the Bench of this Court following upon a practice of upwards of eight years at the Bombay Bar, leads me to expect that, in almost every stoutly-contested suit there will be, on one side or the other, perjury more or less clearly marked. There are few devices which dishonest litigants in Bombay will not at times resort to, for the purpose of supporting a fraudulent claim or defence. In the very last long cause which I decided, but a few days ago, I felt myself constrained to order a document produced by the plaintiff, a mortgage, to be impounded as a forgery; the bangle-mark of the defendant, a poor Mahomedan widow of upwards of seventy years of age, as well as the signature of her son (since deceased), having been, beyond all possibility of doubt, forged whilst the former person was on a pilgrimage to Mecca and Medina. In a case the hearing of which I concluded on Tuesday last, after it had occupied the Court twelve days, a charterparty alleged to have been executed at Bhownuggur, and on which the defence mainly rested, was boldly denounced as a forgery, and the five witnesses to it, examined at that place under a commission, were charged with having deliberately given false evidence on the subject; and at the present time I have two part-heard causes before me in each of which certain documents produced by one side are alleged by the other to be deliberate forgeries."

—According to the *Guardian*, "the only Bishop of the Romish Church who still holds out against the Papal decree of Infallibility is the intrepid Strossmayer. The Bishops who encouraged Dr. Döllinger in his resistance up to the adjournment of the Council, and who themselves issued a valorous protest on the eve of the proclamation of the dogma, began immediately afterwards, one by one, to give in their adhesion to what they had previously opposed. 'Nor did they rest satisfied with a mere betrayal of the truth. With the proverbial zeal of renegades, they set themselves to persecute the faith which they had hitherto preached, and to preach what they had till then denounced as an imposture.'"

—The Pope's letter acknowledging the receipt of £2,000, a contribution from Ireland, is published. His Holiness says it is certainly the part of a most ardent and noble charity to turn one's thoughts and feelings to the oppressed in difficult and woeful times, and out of one's own poverty to relieve their wants.

It is touching to see poor Ireland sending thousands of pounds to the poor Pope. Now that he has no necessity of keeping up an army, and no need to carry on a secular government, his cares and his expenditure must be greatly diminished.

—*Indian Statesman*: "An East Indian lad has been fined by a Madras Magistrate for contempt of Court. The contempt consisted in his having thanked the Magistrate three times for a bit of advice given him. A Bengal native contemporary commenting on the above says there should be an Act passed at once by the Indian Legislature to define contempt of Court."

—"It is stated that there are 1,704 thieves known to the Police as such in London."

—The *New York Herald* reckons, among its peculiarities, a lady reporter, who reports the proceedings of the House of Representatives.

—Father Secchi communicates to *Les Mondes* the particulars of a violent solar explosion on the evening of the 7th of July. The internal movements of the incandescent vapours were so intense that the luminous clouds were seen to change form rapidly, their height being six times greater than the earth's diameter. The eruption continued about two hours. On the same date, aurora borealis was seen at Madrid and in many other parts of Europe, and the magnetic perturbations were very violent at all the Observatories.

MONDAY, SEPTEMBER 30.

—*Lucknow Witness*: "But it is necessary now to chronicle an evil which towers above the others, as the Alps above the peasant's hut. The American nation is suffering from a relentless scourge worse than the flame, pestilence, or war. Its enormity may be best introduced by a review of the following figures from the Internal Revenue Report of the United States for 1871.

"Return of distilled liquors, (gallons,)		72,425,000
Do. beer,	(barrels,)	5,500,000
Do. Manufactured tobacco, (lbs.,)		95,000,000
Do. Cigars, ...		1,300,000,000
Cost of distilled liquors,		£57,940,000
Do. fermented do.		£22,000,000
Do. tobacco and cigars		£30,000,000
	Total cost,	£109,940,000
Government duties on distilled liquors,		11,116,312
Do. beer,		1,063,825
Do. tobacco and cigars,		10,270,141
	Total revenue,	£22,450,278

"Look at those figures! Here is a total expenditure of *one hundred and thirty-two and a half million* sterling worse than wasted. Wasted and abused, for the quantity used as necessary for medicine, &c. is fully equalled by the imports,—not included in the above report. An average tax of £3 6*s*. per head on the population of the Union.

"Yet the financial expense is one of the smaller evils of the case. The ignorance, shame, and sin that must have been borne on the waves of such an ocean of rum can be measured by no human calculation. Its pernicious influence among the so-called *moderate*, and its diabolical vice with the besotted, have made earth groan with stinging agony, while hell has smiled and heaven wept. Under the cruel wheel of this Alcohol-Juggernaut more than fifty thousand persons are crushed to death every year, and a still greater number of souls are sent to perdition by the evil influences and effects of this fearful curse. Tobacco has been included in the above aggregates simply because it is equally useless, and is companion and auxiliary to strong drink."

—In the year after the famine in Ireland, 47,000,000 bushels of grain were destroyed to make intoxicating liquor in Great Britain, enough to have fed every man, woman, and child who died of starvation.

—*Lucknow Witness*; First annual meeting of the Kumaon Mission Committee: "Perhaps the most interesting speech of the occasion was that of Tará Datt of Almorah, a converted Brahmin. He stated clearly his experience as a Brahmin, and the steps which led to his conversion in Benares, where he had gone to study Sanscrit. I am told his quotations from the sacred books of the Hindoos, with which he is familiar, contrasted with others from the New Testament, were very impressive, and cannot fail to set many of his countrymen a-thinking. I have since been informed that the Rajah of Kashipore, who was in the audience, sent for him, to inquire more particularly about his experience, and that their conversation lasted several hours."

—A French Company "are about to lay a fourth Atlantic Cable from Land's End, England, to New York. The cable will touch at Halifax, Nova Scotia, *en route*, and be landed on the south shore of Long Island."

—A memorial to the Bishop has been prepared by certain 'clergy and laity of the Church of England in the Diocese of Calcutta,' protesting against Ritualism in the diocese. The character of the memorial may be seen from the opening paragraph:—

"'We, the undersigned Clergy and Laity of the Church of England in the Diocese of Calcutta, having felt for some time back greatly troubled and perplexed by the rapid growth in our midst of doctrines and practices tending to the distraction of minds and subversion of souls: and being persuaded that these are the very doctrines and practises from which our Church, at the cost of some of its best blood, purged itself at the Reformation, witnessing a good confession in "a great fight of afflictions;" are constrained, by the homage we owe to God's whole and simple truth, to make this united appeal to your Lordship for such succour and redress as, in virtue of your sacred office, you are best able to render us. Your Lordship may be well assured that we take this course of action not from any hasty impulse, or in any spirit of party strife, but from the deliberate conviction that principles are at stake of no ordinary moment; and that were we indifferent to the development of these in the tone of society, and in what we see and hear in many of our churches, we should be justly chargeable with a treacherous betrayal of the best interests of Christ's Church, and of the cause of Him whose precious blood purchased it. For some length of time we have patiently and silently watched the course of events, in the hope that the manifest strife and dissatisfaction occasioned among Christian men, the strong private protest urged in some quarters, together with space of time given for calm reflection, would lead the upholders of the views referred to to question their wisdom and soundness, and might induce the adoption of a more wholesome course, in stricter harmony with the Reformed Church of England teaching, and the witness of the Apostles and the Lord. But we have been disappointed in these hopes. We cannot but observe a steadily advancing process by which the conversion of the Table of the Lord into the semblance of a Romish altar is practically being effected, though we are far from saying that those in fault err intentionally in this matter, or foresee the probable issues.'."

The memorial is simply hateful in the eyes of the *Friend of India*. Rhodomontade. Bad grammar. The marvel is that so little in the way of protesting has been done by those who dislike the ritualistic practices of the day. We doubt, however, whether the Bishop of Calcutta will undertake to cope with the evil.

—Letter of Rev. J. Buckley, Cuttack, in the *Friend of India*: "I perfectly agree with Dr. Hunter that the statements generally accepted at home on this point are gross exaggerations, and thank him for correcting them. The quotations he gives are sufficiently startling; but the reader will observe that they are not from missionaries, or from any friends of the missionary cause, but from Thackeray and Charlotte Brontë! In accounting for the circumstance that 'the name of Juggernaut' is in England 'synonymous with organized self-slaughter' he assigns three causes—Mussulman misrepresentations, the credulity of travellers and 'the piety of missionaries.' I pass over the first and second, but must deny the truth of the accusation affecting Missionaries if it refers to those in Orissa. I have carefully examined our Mission literature for the past 50 years, and can find nothing written either by the dead or the living to justify or give any colouring to such a charge. I regret, too, that in such a connection the word 'piety' should have escaped the author's pen; because what is implied is abhorrent to our conceptions of practical piety. We are not of those who believe that the end sanctifies the means, or that the cause of our Blessed Master can be furthered by exaggeration and falsehood.

"The truth is, we have never felt any inclination to exaggerate the number of immolations under the wheels of Juggernaut's car; we have known from the beginning that such suicides were occasional, and not very numerous, while the waste of life from the destructive pilgrimage was very much greater than any in England, or than the authorities in India, supposed. Our testimony, solemnly and repeatedly borne, has been to the awful destruction of life occasioned by the pilgrimage to the shrine; and about this we must testify yet again; for *no idolatrous shrine in ancient and modern times has occasioned so much misery, immorality, and death as the shrine at Pooree*. I trust, too, that the important statement of the author of 'Orissa' will receive the attention which I am confident it merits, that 'every year this homicidal enterprise massacres six times more men than Plassey which won for us India, and Waterloo which redeemed for us Europe, put together, cost the British troops in missing and slain.' Men are unworthy of the name of Christian that can read unmoved the statement that 'the evidence goes to show that ten thousand peasants yearly sacrifice their lives to a pilgrimage to Juggernaut.'

"But there is another aspect of the question. Dr. Hunter in correcting prevalent misapprehension in one direction has, as it appears to me, gone to

the other extreme. Cases of self-slaughter were really more numerous than he supposes. I pass over his arguments with the remark that it is a question not of logic, but of facts, and has to be decided by evidence. The impression conveyed that there have been only three immolations since Orissa became a British province certainly requires considerable qualification.

"The author's reference to Dr. Buchanan's visit to Pooree in 1806 is singularly inaccurate. His words are, 'Dr. Claudius Buchanan witnessed the car festival in 1806, but even his clerical denunciations do not record a single case of self-slaughter (Diary, 20th June 1806.)' The reader will be surprised to learn that Buchanan witnessed two such cases—one, a man, on the 18th June, the other a woman on the following day."

Our readers will notice the words we have italicized.

—Out of 600 troops at Trichinopoly 530 caught dengue.

—Fall of rain in Byculla up to Saturday, 88 inches.

Tuesday, October 1.

—The Rev. Dr. Murray Mitchell was to deliver a Lecture last Saturday evening, on "Recent Defences of Hinduism."

—*Rast Goftar:* "Bai Jevkore, the heroine of the recent re-marriage at Ahmedabad, happening to be a schoolmistress before the marriage, the Maharaj of Neriad has issued an order to the effect that any person sending his daughter to any school will be fined in the sum of Rs. 50!"

—*Delhi Gazette:* "A correspondent from Peshawur informs us that the Bishop of Calcutta, upon the receipt of Mr. Hughes' appeal, requested Mr. Adams, the Chaplain of Peshawur, '*absolutely and at once*' to withdraw the condition which he had imposed upon Mr. Hughes. We are glad to find that Bishop Milman is determined to put down ritualistic bigotry. Ritualism is not popular in India, and we have no doubt his Lordship is becoming daily more and more alive to this fact. There are a number of earnest men occupying influential positions who are prepared to sacrifice the Indian Ecclesiastical Establishment rather than put up with false teaching and practices in an endowed Protestant Church. That ritualism should have spread within the few years of Bishop Milman's episcopate does not speak much for the independence of the Established Clergy."

—*Bombay Gazette:* "Brijruttonjee, the Maharaj at Neriad, has issued a circular to the Mahajuns of that town and of neighbouring places, forbidding any man to send his daughter for education at a Government school, which, as there are no other schools in the zilla, comes to mean that no man shall have his daughter taught to read and write. If in violation of this order of His Holiness any person does so, he shall be liable to a fine of Rs. 50 and to higher punishment, the nature of which higher punishment is not precisely known. The Maharaj thus wants to undo by a breath from his mouth what the continuous exertions of a series of patriotic gentlemen in the course of twenty-four years, backed by the kind assistance of Government, had hardly succeeded in effecting. The Bunnias and other inhabitants of Neriad have, as a matter of fact, not the least dislike for female education; and they may obey this circular, not because it expresses views consonant with theirs, but because it proceeds from an authority whose orders in all matters, social, religious, political, and domestic, have up to this time been obeyed. They all know that the orders promulgated by the Maharaj are highly oppressive and vexatious, but will respect them, simply because his influence is sufficiently great with the Mahajuns to get them severely punished for disobedience. It is the duty as well as the interest of Government to see education making progress in all classes and sexes of its subjects. It is for this reason that large sums are annually spent on that account. It may therefore be argued that the Educational authorities should do something to prevent the injurious action of persons who by virtue of some religious influence that they possess over a portion of Her Majesty's subjects, dissuade them from taking advantage of those means of improvement which Government liberally places before them."

—Same: "It is stated that a well-known Parsee merchant of this city, who was engaged in large transactions with China and other places, has stopped payment, and left for Damaun. The bankrupt is said to be Mr. Ruttonjee Eduljee, and the liabilities are roundly stated at two crores."

—"A correspondent writing from Bulsar states: 'The recent heavy rain has caused a damage of about a lac and fifteen thousand rupees in the town. The village of Deepla has been destroyed, and a number of vessels have foundered. On the 16th instant the district magistrate of Surat telegraphed to the mamlutdar of Bulsar to assist the sufferers.'"

—*Englishman:* "When excessive competition reduces trade to a matter of losing steadily so much per cent, and when this state of things becomes chronic, there is no remedy but to withdraw from the business altogether. This really seems to be the present position of things here. There has been no over-trading in the ordinary sense of the term; nothing approaching to speculative excitement in the operations of our market. The prices of Indian produce cannot be said to be depreciated, looking at past averages. There have been no such sudden falls as to be capable of causing sudden losses of extraordinary magnitude. Nor, indeed, is it such sudden losses which threaten the stability of our trade, but steady chronic loss, for which there seems to be no remedy but ceasing to trade altogether. While our trade, as far as totals are concerned, has gone on steadily increasing, profits have undergone an equally steady diminution, till they have vanished altogether, and in many cases a balance is left against the exporter. The absence of all suddenness or excitement in the manner in which this state of things has been reached, and the absence of any such prompt reaction as usually terminates such a state of things, are, it seems, intimately connected with one another. Between the fate which threatens our commerce, and commercial disaster of the ordinary kind, there is much the same difference that there is between a lingering and a sudden death."

Matters are said to be much the same in Bombay.

—The entire town of Buffalo is now lighted by hydrogen gas extracted from hydrate of lime, carburetted, and burnt with the oxygen extracted from the atmosphere.

—We have been favoured with the October number of the Indian Travellers' Guide, containing all the usual information brought up to date.

—The following is from "Recollections of a Sepoy Officer," in *Mountain Echoes:* "The term 'relief' tells its own story in that aggregate of cantonments called British India, and is practically what the word implies. Few stations, unless in sight of the hills, stand the test of three years' vegetation —residence I mean. And then the charms, the picturesqueness, the pic-nic *abandon*, of a march, in spite of getting up in the dark, tumbling over tent-pegs and into blind-wells, of being kicked and snapped at by ponies and *must* camels, of living in paper houses, and being left behind on rear guard! Daily, almost hourly, change of scene; lots of riding, walking, shooting, now jungle, now the ruins of some ancient city, perhaps a grand old tamarind tree, now even older battle-fields; new faces and races; these were some, but not half of our enjoyments. And, not least, health. La vue de la campagne, la succession des aspects agréables, le grand air, la bonne santé, pleasures ascribed by a French writer to pedestrian tours, these are the handmaidens of an Indian march. Some old Greek said that walking would almost cure a bad conscience, and beyond doubt the remark is true of a bad liver. Pale faces became bright. It is moot matter for inquiry how much the health of British regiments has been affected by the loss of those long winter walks. Any one who has met a corps on the line of march north of Benares will admit that the idea is not altogether chimerical. Possibly some of the increased invaliding of late years among our young soldiers, represented by a rise from 17·3 per 1000 in 1865 to 37·53 in 1870, may be traced to gradual and settled physical deterioration, uncorrected by the natural tonic which the occasional trudge formerly afforded. The regimental march was to the English soldier what the Civilian's tour in the district is to-day. It set the man up, shook off some, if not all, the effects of the last hot weather, and carried him away from old to new associations. An annual walk of two months' duration, in light marching order, after the Christmas rain had fallen, would accomplish more for the health of the British force serving in India than much physic and not a little sanitation. Those movements might, moreover, be made to fit with other and purely military objects, rendering possible the assembly of British troops at certain points for short brigade exercise. Not only is railway locomotion in India a loss, sanitarily speaking, to the English soldier, but it is just twice as expensive as the march. Both the soldier and the taxpayer are punished under the present system."

Here is another extract from the same: "The complaint is that under the British Government there is no employment for the upper classes of India, its aristocracy so called. And yet it would not be difficult to show that those very classes have, by their vices and general worthlessness, conduced to the downfall of the surrounding native governments above all other causes put together. The courts of Delhi, Lahore, and Lucknow, as we found them, them, speak pretty plainly on this point. Lall Singh, prime minister, a heavy and rather coarse-looking Hindoo, raised from some petty office by the favour of the Queen, was despised by the Sikhs, who spat as they spoke of the shame. Dhuleep Sing, the boy-king of a kingdom he could never hope to rule, was a pretty and interesting child with that old look so common among Asiatic children. Twice a day the dogs and sparrows of Lahore were fed, outside its gates, with chuppaties and grain, and great was the outcry at our inhumanity when an order was issued to limit the danger of hydrophobia. A sensual and graceless Court that cared for nothing ennobling, cared for pariahs, spurious sentimentality very common in India. The number of naked priests was, as usual, in proportion to the surrounding vice. One, a lady fakir mounted on an ass, used daily to pass through our gate on her way down to the river bank, a man carrying a large *chatah* to protect her from the sun. As she and her gentlemen friends wore no clothes, a compromise amounting to very little was ultimately effected, and I am inclined to think that this act, and the shooting of some dogs, did more to lower us in the estimation of the townspeople than all our order, honesty, and strict justice sufficed to counteract.

"Writing of priests, I will close this paper with a few words about the sacred source of the Hindoo religion, Gungootrie, to which I have already alluded. The so-called source of the Ganges is an imposition, the real source lying far away to the north-east. The Ganges is quitted by the pilgrim where in olden times the natural difficulties of the country were doubtless considered insurmountable, and a tributary is thus substituted for the parent and larger stream. When I pointed out this fact to one of the Brahmins at the sham source, he assured me that the *wuzun*, or specific gravity, of the water proved it to be the true Ganges. The other river might have the longer course, but this was the true Gunga, a fine dash of Jesuitism which seemed to satisfy his disciples. We met numbers of aged and infirm people, many of them women, going and returning, all evidently overawed by the sublime scenery, which their poor minds confused with things sacred, turning the moan of the cedars and the roar of the river into the voices of their Gods. A sadder sight of mistaken devotion could not be witnessed, and then came the thought that it might be well if we Christians boasted something of the zeal, the active faith, evinced by these heathens. One pilgrim, the man belonging to Colonel De Tessier's Battery, was half starved. For some offence against his caste, a punchayet had imposed a pilgrimage to Gungootrie, *begging*. His return trip was made more endurable."

Wednesday, October 2.

—Of the property stolen in the Madras Presidency during 1871 the local police only succeeded in recovering six per cent.

—A testimonial was presented the other day to Mr. Hammond, the keeper of a 'refreshment room' on the Apollo Bunder. Mr. Tudor Trevor presented the gentleman with a mug and an address, expressing his confidence that he would never deal in half measures.

—A congratulatory Address has been presented to Sir Cowasjee Jehanghir Readymoney, on the occasion of his being knighted.

—The *New York Times*, quoting from its Cuban correspondent, says:—"In what are known as the 'Fossos' in Havannah, 900 Chinese coolies were confined a few days since, the majority of them waiting for an opportunity to return to China, having fulfilled their contract, and served six weary years on the various sugar plantations. In defiance of any semblance of justice, over 400 of these poor men—in whom, from race instincts, the love of home is stronger than in any other people on earth—were forcibly taken out and sold to different planters to serve as slaves for another term of six years. When one takes into consideration the sufferings which these unfortunate

wretches have to endure; the exacting nature of their occupation, especially during the season in which the sugar is made; the large percentage of them that annually die from malarious diseases incurred in their work—the enormity of the crime that has condemned them to this fate becomes startlingly apparent."

"The Director-General of Post Offices in India has addressed a long letter to Mr. R. B. Chapman, the Financial Secretary, proposing certain alterations in inland postal charges. Mr. Monteith proposes to furnish the public without any additional charge with stamped covers of the value of half an anna, somewhat larger than those at present available. An extension of the weight allowed to go by letter post for one anna from the present limit of one tola to no less than ten tolas,—a charge of five annas being made for letters weighing from ten to twenty tolas, and of five annas extra for every additional ten tolas."

Some changes are also proposed in the pattern post and banghy rates.

—Respecting the cyclone on the Bhramapootra, the Dacca paper has the following telegram:

"*Serajgunge, September* 24, *Night:* Fearful cyclone at Serajgunge; the gunge is levelled; 300 boats sunk, 2 lacs maunds of jute destroyed."

—There have been fearful disorders in Srinuggur, Cashmere. The *Sunnees* are ten times as numerous as the Sheeas. The *Pioneer* correspondent says:

"Near the Hurree Purbut Hill, in Srinuggur, on which stands the fort commanding the city, is a musjid belonging to the Sunnees, and called after a Mussulman worthy, of the name of Madeen Sahib. Some time ago the Sheeas bought a small piece of ground opposite to this musjid, where they began to build a rough place of worship for themselves. The Sunnees, as was natural, strongly objected to this arrangement, and begged the Sheeas to desist, which however the latter refused to do. And the place was built, but in a very rude fashion. Last Sunday, the 15th instant, was the anniversary of Madeen Sahib's death, and there was great crowding of the Sunnees to his musjid. The Sunnees being numerous and strong, and enraged at the obtrusive and pertinacious opposition of the Sheeas, as exemplified in their place of worship, set upon it, and soon made it a heap of ruins. The Sheeas then mustered themselves in large numbers, and a regular fight ensued on Sunday night, which raged on till Monday morning, when the Sheeas were completely beaten off the field. Then began the work of plunder, devastation, and murder. The Sunnees entered the defenceless houses of the Sheeas, and having plundered them set them on fire. As the houses of Srinuggur are built chiefly of wood, the work of destruction was of easy accomplishment. The houses of the Sheeas in the city were soon smouldering heaps of ruins. The destruction of their homes and property, which was basely carried off by the Sunnees, was not the heaviest calamity that befel the Sheeas on Monday morning last. Their women were dishonoured and their children were butchered before their very eyes. It was not till 9 o'clock on Monday morning that any effort was made by the local authorities here to put a stop to the tragedy. At that hour the Wuzeer or chief native official of Cashmere, in the absence of Maharajah Rhumbeer Singh, appeared on the scene, accompanied with a large body of troops, who are said to have made a very feeble and abortive effort to quell the disturbance. At any rate, throughout the whole of Monday, the 16th instant, the work of destruction went on, and flames and smoke might have been seen ascending from Zudabal, Hassanabad, Babapoor, Drogajon, Gupakar, Sonawar, Pandrettun, and other places. The authorities seemed altogether powerless. A very small band of resolute troops well led would have sufficed to quell the tumult; but they were not to be had, and the flames spread from village to village around Srinuggur. The Sheeas fled in every direction."

It was not till Wednesday that a sufficient body of troops appeared to quell the insurrection.

Thursday, Oct. 3.

—Australian news, *viâ* Galle: "New goldfields have been discovered at Yam Creek, about 150 miles from Port Darwin. Several hundred miners have left for that port. Overland telegraph completed on 22nd August, and messages transmitted from one end to the other. Line works splendidly."

—*Overland Mail*, Sept. 13th: A document most influentially signed, praising Prince Bismarck's ecclesiastical policy and condemning the Infallibility dogma, has been delivered to the Prince at Berlin by Mr. Arthur Kinnaird, M.P.

The Autumn Manœuvres were brought to a close by a march past on September 12. According to the decision of the umpires, the invading army was defeated.

Coals to the extent of a quarter of a million tons are, under one contract, being shipped from France to England.

The International Congress at the Hague is represented to have been a mere sinecure. The meetings were on several occasions the scene of great disorder.

A new Commercial Treaty with France is being negotiated.

The French, after an understanding with the Italian Government, have abandoned the mining operations at the mouth of the Mont Cenis Tunnel.

The cattle plague has made its appearance in Yorkshire.

One of the servants at Camden House has been convicted of robbing the Emperor Napoleon of a roll of notes.

The adoption of the early closing provision of the Licensing Act at Oxford has led to serious disturbances.

Two men have been convicted of fraudulently going about as Government inspectors to test the quality of liquor sold under the new Licensing Act.

It was undeniably a miserable act on the part of France to begin excavating mines at the Col de Frejus, near the opening of the Mont Cenis Tunnel, with the express intention of destroying that magnificent engineering achievement should Italy ever appear ready to fight. Has France become so feeble that she dreads to cope with an army that would have to be sent by a single line of railway, and to enter French territory by one small arched way under the mountains? The thing is altogether paltry, and illustrates the poor spirit of the bigoted enemies of loyal Italy.

Lately the professional witness has come into notoriety. Especially in the neighbourhood of the Divorce Court there are to be found, without very great search, bad men and women who make their living by filling up gaps in the chain of evidence either in defence or prosecution. For a consideration they will swear to almost anything; and the peculiar nature of their evidence renders the attempt to rebut it often extremely difficult, if not absolutely futile.

Friday, Oct. 4.

—The Government of India is taking steps to secure the cooling of the atmosphere in railway carriages during the hot weather.

—The *Bombay Gazette* says: "A rumour is current in Bombay to the effect that Mr. Arthur T. Crawford has been dismissed from the Civil Service."

—Deaths last week, 342.

—*Bombay Gazette*: "The readers of the *Gazette* can have but little idea of the terrible havoc made on the 'permanent way' of the B. B. and C. I. Railway by the great flood, which seems to have swept over the country as far as Ahmedabad, carrying with it towns, houses, cattle, trees, human beings, roads, bridges—in short, everything that came in its way, or that attempted to impede it in its onward course of destruction." 8 spans of the Damaungunga bridge have been washed away. "This bridge was said to have been the 'special pet' of the engineering staff; the piers were of solid (stone) masonry, had been built departmentally, and it was believed to have been the strongest bridge on the line; however, the winds blew, and the floods came, and great was the fall thereof." A passenger train passed over an hour before half the bridge fell. The bridge at Par had been totally destroyed half an hour before the train arrived. Every pile has been torn up from its foundations "and carried away by the stream, which is said to have rushed along at the rate of 30 or 40 miles an hour, carrying with it the débris of the bridge, some portions of which, weighing many tons, were deposited more than half a mile down the river. The Oorunga bridge, about a mile and a half from Bulsar, a screw-to-pile structure, has been partially carried away. From this river to Billimora, a distance of 17 miles, there is no communication by rail, as over two miles of embankment have been completely washed away, and it is here where the most terrible havoc to animal and human life would seem to have taken place. The damage done to the line is estimated at 15 lacs or more."

—A contemporary announces that the Raffle in aid of St. Vincent's Poor Home will be drawn on Sunday at 10 A.M., at the Nuns' School, Kalbadevie. What says the law?

Selections.

THE MILDMAY CONFERENCE, 1872.

[We have received a handsome volume containing a Report of the Addresses delivered at the Conference, and have much pleasure in transferring to our columns a part of the address of the Rev. J. Hudson Taylor, of China.]

Soon after my return to this land, it was my privilege to unite in the Week of Prayer, at Mildmay, at the beginning of this year; and, through the kindness of our beloved brother who now presides over us, petitions were put up here that God would quicken native Christians in China to a deepened sense of their responsibility, that they might labour more earnestly for the salvation of their own countrymen. Doubtless there are many here who united in that petition, at one of the morning meetings in the first week of January. You may imagine with what joy and thankfulness I read in our letters from China—received in March and April—that during the very week that we were engaged in prayer here, asking these blessings, the native Christians there were stirred up, and, without any prompting from our missionaries, did actually come together and associate themselves in a bond for prayer and labour amongst their own countrymen. And this same God is with us still, to hear and to answer our prayers now, and to enable us to know the gift which he has bestowed upon us, that we may take that gift and minister it ourselves to the glory of God the Father.

And now, to turn to the subject that we have before us this morning,—*The gift of God, the gift which we have received, the gift which God has bestowed upon us.*

We need correct and definite thoughts about God's gifts, in order that they may be applied. We are living, dear friends, in very remarkable times, in times in which the men of the world are seeking for *definite* knowledge, for *definite* science, and are applying the powers that God has given us in nature to their own purposes, in a way in which men have never before done. There is no *more* power in the world now, as we all know, than there always was; but how differently many of the powers of nature are applied now! We see in the telegraph, and in the steam-engine, what man can do by laying hold of God's power in natural things, and what mighty results may be accomplished. Look, for instance, at the telegraph. It involves no new gift from God to man; the nature of electricity is unchanged—its laws are unaltered; but we see man *laying hold* of this gift, using it in accordance with God's natural laws, and accomplishing marvellous results. Again, go to one of our great railway-stations, and there see one of the immense trains that carry passengers from one end of the land to the other; and, as you look at the long line of carriages, and see the engineer step on his engine, just think for a moment what he is about to do. Were he to put his own shoulder to the wheel, and try to propel that train by his own power, what would be the result? Could he move it at all? And if he were able to move it, at what rate would it go? and how far? How soon his puny strength would be exhausted! But when he steps on the engine and turns the steam on—*God's* power, observe, not man's, in the expansion of steam—God's power *applied* will carry on that train at such a rate that woe betide the man who should attempt to stop it! And is not the same principle true with regard to spiritual things? As we have already been reminded this morning, there *is* a power dwelling in us who believe, that we have failed to realise, and failed to use as we should have done. There *is* a power that man may lay his hand on, that man may wield—God's own power, which is revealed in His Word—through which great results may be accomplished in the name of the Lord Jesus, and to the glory of God the Father. We need not seek far for an illustration. If I look round upon this hall in which we are met together, what does it tell me of? Not of the power and resources of our beloved friend who has gathered us here; but of a faithful God, who has been asked in the name of Jesus to help, and who has heard and answered prayer. And here we are met in the name of Jesus to receive blessing from Him. Beloved friends, that faithful God who heard and answered the prayers of Mr. Pennefather, and those associated with him, in working for this hall, and for the institutions connected with it,—that same God and Father is

the God and Father of the least and the weakest of His children, and is just as willing to put forth His own *mighty* power in and through *us*, in His own way, and for His own glory. And we all need to know what it is to "abide"—as we have been already reminded—to abide in Jesus; to pray in the name of Jesus; to receive from and through Jesus that very blessing which we require to meet our own souls' need, and the exigencies of the circumstances in which we are placed.

Through God's infinite blessing, we, and many of His dear children, have in late years been brought to a more definite and blessed realisation of a living, personal, present Saviour than at one time we knew. We can look back to the time when our thoughts about Him were very vague, very distant. We knew of the love of God, who had given His own dear Son eighteen hundred years ago to shed His precious blood on the cross for us; and we knew something of that blood applied to our hearts and consciences, and had peace and rest through it. We knew of a risen One at the right hand of God, ever living to make intercession; and we were thankful for what we knew, and had joy in the knowledge that this loving One was able to sympathise with *our* needs and weaknesses, and was ever living to make intercession for *us*. But we did not realise our nearness to Jesus as we do now; nor that He who had gone up on high has given us His promise not to leave us orphans and comfortless, but to come unto us. We did not then realise Jesus *with* us, and Jesus *in* us. In our difficulties we sometimes felt, "Oh, that I knew where I might find Him—how I might find Him!" We felt ourselves orphans indeed; He was up there, we down here. We felt as a child feels whose parents have entered into rest, and have gone to be with Jesus. The child has hallowed recollections of that father, that mother, but has no access to them; they are away, and the child is left here in its weakness! it cannot pour out its sorrow into their loving bosoms; it can have no aid from those loving arms which were once its succour. Our thoughts of Jesus were once very much like this. He was up there, we were down here. We did not realise that if He is up there, we too are there *in* Him; and that if we are down here, He too is down here *in* us; that He *is* with us now, and that we have His promise that He *will be* with us all the way through, day by day, every day, in all times of our need, in all times of our perplexity, in all times of our conflict, in all times of our conscious weakness,—He, that blessed One, ever with us to meet all our need. And, oh! what joy we feel, beloved friends, in realising His presence now! what a blessed thing it *is* to be in the presence of Jesus!

And then, as to *the attitude for receiving*. We remember the occasion when five thousand men, and the women and children, were before Him. The twelve apostles were there too; but there was no power in them to feed the multitude, and, when appealed to, they knew not what to do. Thank God, *He* knew what He was about to do; and that was sufficient. And, oh! the first word that He spoke—how full of blessing! "Make the men sit down." Before there was the breaking of a morsel of bread, before there was any distribution of that precious bread—so needed by the weary multitude, whose want called forth the sympathy and the bounty of the gracious One in their midst—before any indication was afforded as to how He would multiply the loaves and the fishes, and feed them all, so that all might take as much as they would, and yet leave abundance behind; before all this was the command, "Make the men sit down." Now, are we all in this attitude of rest in the presence of Jesus? We feel conscious that Jesus is here, that we are in His presence; but are we consciously resting at His feet? do we feel that we are lying down in the green pastures, the pastures of tender grass? that He is leading us beside the still waters, the waters of quietness? If so, then we are ready to receive from Him, to feed on Him, to be strengthened in Him; then, being fed and strengthened, we may be sent to the surrounding towns or villages, or wheresoever He will; we can go wherever we are sent, being filled by Him. He never sends the hungry, or the thirsty, or the empty one away; His only word to such is *Come*. "Come unto Me all ye that labour and are heavy laden;" "Let him that is athirst come." And how blessed it is to know that when our hearts are hungering and thirsting, when our souls are not satisfied, and we are feeling our need of more communion with Him, or of more blessing from Him, how blessed is it to remember that His only word is "Come;" that both His arms, so to speak, are open to receive us, and that there is abundance of blessing for each one! But when we *are* filled—and may the Lord fill us all very richly during these days of conference!—then let us go forth in His name, and in His strength, and rivers of living waters will flow out through us. Not only will our own faces be anointed and shining with His presence, but we shall be able to carry the Bread of Life with us, and to minister to other hungry souls—just as the disciples could go, when Jesus had filled their hands, and dispense the loaves to all the thousands around, so that each one could take as much as he would.

Let us now consider *that blessed gift of God, the Holy Spirit*. Are our thoughts as clear and as definite as they should be with regard to His presence and work? There are many parts of God's word relating to this subject with which we are very familiar; and yet, do we realise their fulness and power? and do we act upon them? Do we first rest upon them ourselves, and then go forth, as from the presence of the Lord Jesus, in the power of His Holy Spirit, seeking to serve Him? We remember His word before He suffered, before He went up on high, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." (John xiv. 16.) This appears to have been one of the reasons why it was expedient for our Lord to leave His loved ones down here upon earth, and for Him to go to the Father's presence to be glorified there. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you." And again, at the 25th verse of the same chapter, we find, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We remember how this promise was fulfilled when Jesus had gone up on high,—how the multitudes were gathered together on the day of Pentecost, waiting for its fulfilment; for it was not the will of the Lord Jesus that His people should go forth, even to testify of His death, and resurrection, and ascension, until they had been endued with power from on high. Blessed and glorious as these truths were, there was need of the presence and power of the Holy Spirit in order to give efficacy to their testimony concerning these very truths; and so they were to remain at Jerusalem until they were filled with power from on high. But they were not kept waiting long; met together with one accord in one place for prayer and supplication to God, they received the power of the Holy Spirit; He was poured out upon them, they at once spake with new tongues, and marvellous results followed. We see that, when they had received the Holy Spirit, they were *able* to testify of the death and resurrection of Jesus, and to speak of the outpouring of that Spirit. "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." (Acts ii. 32, 33.) Here we see the fulfilment of the promise of Jesus. He "ascended up on high, and gave gifts unto men;" He received the promise of the Father, and "shed forth this which ye now see and hear." The Apostle Paul writes to the Corinthian Christians about that same blessed Spirit, in the 12th chapter of his first epistle. You remember how he commences that chapter, "Now, concerning spiritual *gifts*, brethren [concerning spiritual *things*], I would not have you ignorant." It is not the will of God that we should be ignorant of what is revealed with regard to the Person and work of the Holy Spirit. Further on in the chapter we are told that "the manifestation of the Spirit is given to every man to profit withal" (ver. 7),—that this Spirit is given to each one of the children of God, and given to every one of us, to profit withal. And in the 12th verse we find that "as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Into this one Spirit we *all* have drunk. And again, in the Epistle to the Romans, the 8th chapter, the Apostle Paul speaks about this same blessed gift, the gift of the Spirit, in the 9th, 10th, and 11th verses: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

In these and other passages of Scripture we see that *all* the children of God have been brought into the fellowship of His Spirit—have *all* received the Holy Ghost. We are taught that, as the earnest of the promised inheritance, we have all been *sealed* by the same Spirit; but we find the Apostle Paul, in writing to the Ephesians, speaks of something further than this. He tells us that we are not to be unwise, but to understand what the will of the Lord is; not to be drunk with wine wherein is excess, but to be filled with the Spirit. (Eph. v. 17, 18.) To be "*filled* with the Spirit,"—these words were written to believers, to the Ephesian Christians, to whom had been imparted no small measure of spiritual intelligence and grace. Yet he exhorts even them to be "filled with the Spirit." We see from this that we need not only to have the earnest of God's Holy Spirit,—not only to have the Spirit of His Son in our hearts, crying, "Abba, Father," the Spirit of adoption bringing us into the presence of our God and Father, and giving us rest and refreshment of soul before Him,—but we want to know something of the being *filled* with the Spirit. Oh, may God teach us all more about this!"

Miscellany.

—The following is from the Report of the Orissa Baptist Mission: A tribute of affectionate respect is due in this narrative to the memory of our Hindoo brethren who have finished their work and entered into rest. "Precious in the sight of the Lord is the death of His saints."

Lachman Das was one of the first converts from Khunditttur. As an idolater he was a filthy, disgusting, almost naked byraggee: but he was washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God. His own expressive language described the humble estimate he had formed of himself,—"Than Lachman Das there never was a greater sinner; but. I pray to God for His pardoning mercy." He died in 1843.

Somnath, a promising young preacher, died at Pooree in 1847. While engaged in his Master's service at the car festival, the fatal cholera seized him, and in a few hours he died.

Bonamalee was a man of a sweet and lovely spirit, a bright specimen of Hindoo piety. He was a sterling character, humble, kind, always ready to labour, and never neglected to preach Christ.

Bamadabe was one of the early converts to Christ in Choga, Athgur. His mother was a suttee, and he lighted the funeral pyre that consumed her. Though a mere boy when this was done, he referred to it in after-life with feelings of horror. As a preacher to the heathen, his addresses were marked by much feeling, and he was the author of several pleasing and experimental hymns, one of which sweetly expresses union to Christ. He died October 1st, 1850. His son, Shem Sahu, has been for twelve years engaged as a native minister.

Doitaree Naik was a man of respectable position and good understanding when he embraced the truth. He fell asleep in Jesus May 31st, 1852; but owing to the infirmities of age he had been laid aside for several years from active duty. His eldest son, Ghanu Shyam Naik, has been for twenty-three years engaged as a native preacher.

Deenabundhu Mahanty was the first convert to Christ at Ganjam. The narrative of his conversion to Christ given on his ordination day was very clear and satisfactory. As a preacher he was less effective than some, but occasionally his similes were striking, and his addresses very telling. He died September, 1857.

Sebo Sahu was one of the first Khunditttur converts, and his conversion was attended by circumstances of special interest. In his latter years, owing to increasing infirmities, he was less efficient than formerly; but he finished his course well. He died Dec. 25th, 1860.

The following have died during the last ten years:—

Rama Chundra Jacheck. He was the second native preacher employed by the Mission, and was

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engaged in the good work for about thirty-three years. He was a man of considerable capacity, and a very diligent student of the Word of God. His attachment to the peculiar doctrines of the Gospel was very marked, and "wholesome words, even the words of our Lord Jesus Christ," abounded in his discourses. He died at Cuttack Oct. 20th, 1863; and a memoir of him will be found in our Report for 1863-64, pp. 23-26.

Jagannath Mahanty. He was a faithful man, and feared God above many. As a preacher to the native christians he much excelled: his sermons were carefully prepared, and abounded with scriptural instruction practically applied. One of his last sermons was from the words,—"And so shall we ever be with the Lord;" and it was remarked by more than one at the time how fully he seemed to realize the joy and glory of heaven. He died at Berhampore in 1864. *Vide* Report for 1864-65, p. 7.

Gunga Dhor Sarangee was the first convert and first preacher of the Mission. His knowledge of Hindooism was considerable: he was eminently gifted as an orator; and it was not easy for any who had heard him when in his best mood ever to forget the scene. His noble and generous qualities, combined as they were with eminent endowments, endeared him to the members of the Mission. He died November 4th, 1866; and a lengthened memoir of him is given in our Report for 1866-67, pp. 8-15.

Donardun died of cholera at Balasore, November 14th, 1868. He was stationed at Khunditur, and left home with another preaching brother intending to proceed as far as Jellasore, preaching the word of the Lord; but on the way he was seized with cholera, and the scene soon closed. He had been employed as a preacher for seven years. A month before his death he visited his friends at Cuttack, and while here preached a sermon on the heavenly state considered as a city, from Hebrews xi. 16, latter part. The discourse was marked by much originality of thought, and was earnestly delivered, but none of us supposed it would be his last sermon in that pulpit.

Jagoo Roul died at Cuttack June 18th, 1870. The lengthened description given in our last Report of his natural endowments and preaching power, as well as of the holy consistency that marked his course, renders enlargement unnecessary here. He was engaged in the work of preaching twenty years. "The memory of the just is blessed."

—The moon in an eclipse complained to the sun:

"Why, O my dearest friend, dost thou not shine upon me as usual?"

"Do I not?" said the sun; "I am sure I am shining as I always do. Why do you not enjoy my light as usual?"

"Oh! I see," said the moon, "the earth has got between us."

"Why, O Saviour," says the backsliding Christian, "do I not, as in former days, walk in the light of thy countenance?"

"I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever; what can prevent them from reaching thee?"

It is the world, troubled Christian, that has got between thee and Christ.—*Selected.*

As viewed under a powerful microscope, says *Our Monthly*, insects of various kinds may be seen in the cavities of a grain of sand! Mould is a forest of beautiful trees, with branches, leaves, and fruit. Butterflies are fully feathered. Hairs are hollow tubes. The surface of our bodies is covered with scales like a fish. A single grain of sand would cover one hundred and fifty of these scales, and yet a scale covers five hundred pores. Through these narrow openings the sweat forces itself like water through a sieve. The mite makes five hundred steps in a second. Each drop of stagnant water contains a world of animated beings, swimming with as much liberty as whales in the sea. Each leaf has a colony of insects grazing on it like cows in a meadow.

TELEGRAPHIC NEWS.

London, September 26th: Grappling gear for the recovery of the Port Darwin cable has been sent from England.—The Treasury have offered the Australian Colonies to convey the mails free to Galle, service thence being at the discretion of the Colonists. The Imperial Government contributes a subsidy of £40,000, and if a fortnightly service be established from Galle the subsidy may be increased.—Tenders for the San Francisco mail service have been invited.—880 Communists have left Brest for New Caledonia.—John Fox & Co. (engaged in the Australian and American trade) have failed.

Vienna, 27th: Count Andrassy, addressing a committee of Austrian Delegations at Pesth, confirmed the excellent relations now existing between Turkey and Austria, and added that Austria wished for the development of her commerce in the East, but had no wish to extend her frontiers eastward.

London, 27th: The Foreign Office has published the correspondence forwarded from Zanzibar by Doctor Kirk respecting the supplies for Doctor Livingstone. Dr. Kirk complains of the reticence displayed by Dr. Livingstone during the past three years, and of the uncourteous tone of his official letters.—Their Royal Highnesses the Duke of Edinburgh and Prince Arthur have gone to Baden to attend the obsequies of thair aunt, the late Princess of Hohenlohe.—The freedom of the city of Glasgow has been presented to Mr. Lowe.—Telegrams from Berlin state that Prussia intends adopting some special legislation against refractory clergy.—The Report of the Chartered Bank of India, Australia, and China, just issued, shows that the profits for the first half of the present year amount to £43,269, besides a sum of £4,867, being loss recovered. After extinguishing the deficiency on 31st December last, the credit balance remains £19,361, which it is expected will cover losses arising from the failure of Messrs. Gledstanes and Co.

28th: Mr. Lowe, in a speech made at Glasgow on the occasion of the presentation of the freedom of that city, maintained the irresponsibility of England under international law. He said that it was her duty, however, to submit to the award of the Geneva Arbitrators without cavil or comment. He censured Sir A. Cockburn for not silently acquiescing.—Her Majesty the Queen has conferred the Victoria Cross upon Brevet Lieutenant-Colonel Donald Macintyre, of the Bengal Staff Corps, for an act of bravery when serving with the Looshai Expedition.

30th: The detached squadron that visited Bombay has arrived at Portsmouth.—Sir Sydney Waterlow has been elected Lord Mayor of London for the ensuing year.—Owners of two large mills at Preston have announced their intention of working only four days in the week.

October 2nd: Lord Hatherley's resignation is confirmed. Sir Roundell Palmer has been appointed his successor.—The foot and mouth disease is rapidly spreading throughout Yorkshire and Warwickshire.—The Prussian Government emoluments to the Bishop of Ermeland have been stopped from the 1st inst.—The Bank of France has extended its limits for advances on securities.—The revenue of Great Britain for the quarter ended the 30th Sept. is £15,812,500.—Sir Charles Dilke has made a speech at Glasgow denouncing class legislation.—An important conference of Nonconformists has been held at Birmingham in favour of the disestablishment of the Church of England.—An extensive emigration has occurred of the inhabitants from Alsace and Lorraine, where the option of nationality expired on Monday last.—The report of Mr. Rendel to the Indian Council calls attention to the difference in the working expenses of the various Indian railways.

3rd: There has been a serious collision on the Caledonian Railway near Kairtlebridge station. Eleven killed and many wounded.—The sum of £1,246,177 from the revenue of the current quarter will be applied to the reduction of the National Debt.—The Russian papers publish particulars of the rupture between Russia and Khiva. Three columns of infantry have been sent against the latter.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hindostan, Oct. 3rd:*

For *Southampton.*—Mr. Roberts; Mr. A. H. Thornthwaite; Lieut. and Mrs. Mathias; Mr. and Mrs. Chadwick; Mr. Duigan; Mrs. Woodbury and 2 children; Mr. Thomson; Mr. Race; Mr. and Mrs. Penman; Mr. Otto; Mr. Lindsley; Mr. Proctor; Mr. Clachar; Mr. Evans; Mrs. Fraser; Mr. and Mrs. Allan and infant; Mr. James Henderson; Mr. Charles Spence; and Mr. James Robertson.

From Venice.—Mr. Woolaston; Mr. Pearse; and Mr. and Mrs. Beale.

From Brindisi.—Mr. Masotte; Mr. Hoyes; Mr. and Mrs. Brown and child; Mr. Bayley; Mr. Bell; Mr. Fuchs; Mr. Stewart; Mr. Lucas; Mr. Izat; Mr. Hautelman; Mr. Mathers; Mr. Russell; Miss Dalgleish.

From Aden.—Mr. De Costa and 4 Natives.

From Suez.—Mr. Sypson and Mr. Lopez.

Per Str. *Lumley Castle, 3rd:*

From London.—Lieut. Col. Bolton; Mr. Jeffery; Mr. D. C. Crawford; Mr. Fulton; and Mr. C. H. Harman, and one deck.

PASSENGERS SAILED.

Per P. & O. Str. *Orissa, Sept. 30th:*

For Southampton.—Mrs. Stanley Scott, two infants and ayah; Mr. Haughton; Mr. J. G. Knans; Mr. A. Gosling; Lieut. J. D. W. Dunn; Mr. Wm. Howlett; Asst. Surg. H. C. Kiernander; Mr and Mrs. C. E. Benn, three children and Native servant; Miss Caswell; Mr. J. Rowbotham; Capt. and Mrs. Kirke; Mrs. Dampier, infant and ayah.

For Brindisi.—Mr. D. J. F. Shekleton; Mr. J. G. Charles, C.S.; Mr. D. Murray; and Mr. Graham.

For Venice.—Mrs. Murray; Mr. G. M. Macpherson; Lieut.-Col. E. O. Leggatt; and Mrs. Waddington and infant.

For Aden.—Mr. and Mrs. J. E. Humphreys, daughter and three children.

Per Str. *Arabia, Oct. 1st:*

For Marseilles.—Mr. and Mrs. T. M. H. Johnstone and four children; and Mr. Johnstone's European nurse.

For Genoa.—Mr. F. W. Peterson; Mr. E. Shrotqui; Mr. Battel; and Mr. M. Giuseppe.

For Naples.—Capt. Durand and Rev. Lorenzo.

For Messina.—Rev. and Mrs. Laurence and 2 daughters.

For Leghorn.—Mr. Pietro Sudi.

For Suez.—Mr. G. Mansers; Mr. Ali Mahomed and 3 servants; and 4 Natives.

Per Str. *Cella, 2nd:*

Rev. E. Verleure; Mrs. Hair and two children; Mr. T. C. Marshall; Mr. and Mrs. Stranack and 4 children; Mr. N. Richardson, junior, and Mrs. Richardson; Mr. G. A. Thomson; and Mrs. Wilkinson and infant.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTHS.

BURGESS—September 8th, at Doune, Perthshire, the wife of Mr. J. Burgess, Bombay, of a daughter.

WILCOX—September 22nd, at Byculla, the wife of H. R. Wilcox, Esq., C.E., of a daughter, prematurely.

MARRIAGES.

HADDRELL—GODDARD—September 26th, at Egutpoora, by the Rev. T. Corfield. H. Haddrell, Esq., G. I. P. Railway, to Rose, daughter of Mr. S. Goddard, late of Liverpool.

DAVIDSON—HUNT—September 26th, at St. John's Church, Colaba, by the Rev. W. Jones, Lieut. Col. A. Davidson, R.E., to Ellen Amelia, youngest daughter of the Rev. W. Hunt, Vicar of Trinity Church, Weston-super-Mare.

JACKSON—ROBERTSON—September 28th, at Byculla Church, by the Rev. J. S. S. Robertson, Joseph Jackson, Robert Money Institution, to Elizabeth Susan Robertson.

DEATHS.

TWELLS—September 27th, at Kurrachee, Thomas, the youngest son of Mr. and Mrs. G. Twells, aged 4 years 10 months and 11 days.

WILCOX—September 24th, at Byculla, Elizabeth Sarah, the wife of H. R. Wilcox, Esq., C.E., aged 34 years and 1 month.

WATERS—September 26th, at Bombay, P. Waters, late Guard on the G. I. P. R., aged 34 years.

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